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Number 29

THE ETERNITY OF JESUS

By ETHEL RUBY FARNHAM

TO think of Jesus is to dwell on the life and character of a man who drew his high degree of peace, of joy, of love, from conscious oneness with the Infinite, which he so loved to call his Father. Thousands still honor him; try in some way to imitate him, to put his secret to the test of life.

Nothing appeared more unlikely on the day when his life seemed finished, his body sealed in the rock-hewn cave, his mission a failure, his followers in despair. A time of silence followed; and then these despairing disciples were transformed, radiant with hope, seeing new possibilities of life stretch away in an endless vista. What could account for such a transformation? They said that the man they had laid in the tomb was still alive. A woman had seen him in the garden surrounding the tomb, at early dawn; two men had talked with him on the road; a company of disciples had seen him in the room where they were gathered. He had disappeared, but he had left with them the transforming knowledge that they, too, had endless phases of life before them.

There have been other great men and women whose birth and death we celebrate, but there is only one whose birth and rebirth we celebrate every year. Our Christmas and our Easter services, bright with the livingness of evergreen and holly, lily and rose, are commemorations of the man who lived and lived again. Yet the great heart of his teaching was the fact that rebirth is possible for every human being, his message, that the Infinite can never stop unfolding in any part of his creation, and that the only way in which we can hinder his work is to retard the process by blind clinging to the outworn shell. Just as the Master said to the sick, "Arise, take up thy bed, and walk," so he said to the prisoners of sin, "Go, and sin no more," rise from your dead self to the glorious life of conscious sonship!

He taught us that this rising is going on all the time. There was a time when some of us could not honestly repeat that line in the Apostle's Creed, "I believe in the resurrection of the body," because we thought it meant that our physical bodies would some time come together again after their dissolution, and of that we were far from sure. But there came a time when a new meaning dawned in our hearts, and we saw that our bodies were rising to new life every moment. Then we could say with deep joy and perfect faith, "I do believe in the resurrection of my body now." Not only are we

experiencing every day the resurrection of our bodies, but we are rising from other shells, like the lovely butterfly from its cocoon. The rich young ruler, if, as we hope, he did give all his goods to the poor at Jesus' suggestion, rose by that deed out of the shell of his material possessions. Nicodemus, when he learned how to be born again, rose from the shell of intellect. We are bound by all sorts of things—useless regrets, bad habits, fears, selfishness; and the creative power within us is transforming us and making us outgrow our past selves just as truly as it was transforming Jesus' body in the tomb from seeming death, wound as he was, in linen bands and confined by the sealed stone, to the ever continuous life of an eternal being.

There is a resurrection going on in the world today. A year, two years, ago, we thought the world was standing still and civilization was a farce. Yet behind the shell of war the world was unfolding by leaps and bounds. The realization of brotherhood was unfolding, as Englishman, Frenchman and American fought side by side and learned to admire and love each other; as man and woman worked together in factory and office; as the vision of a League of Nations long thought of as far off in the misty future, drew near and clear. The large, the vital standards of Jesus are being realized, yet they are still large enough for future generations. I am not forgetting that there is much social and economic unrest, there must be, for unrest is the mark of transition; but it is working out, as never before, through growing unity of purpose.

So we must, each in his individual way, be rising out of the old and putting on the new. The time is fast coming when the realization of God with us, God within us, will be so common among men that the one who does not feel it will be out of harmony with the race. The time is here even now when we may well be proud of being "Christians"—followers of the man who knew God as his very self; and proud to put in practice the principles he taught and proved. We may well say with Tennyson, "Forward, forward let us range; let the great world swing forever down the ringing grooves of change;" and we may paraphrase the words of the old Christmas poem, saying to ourselves:

"Though Christ a thousand times out of the tomb
arise,
If he be not risen in thee, thy soul in bondage lies."

The Greatest Human Achievement

NONA L. BROOKS

IN one sense there is no human achievement, for whatever man accomplishes is done by the power of Divine Wisdom and Love inherent within him. God works through man, and every achievement is the outcome of this Presence and Power.

The greatest human achievement is not to be found in externals, not in the building of cities, nor in the execution of great commercial schemes, not even in our wonderful works of art. Man's highest attainment comes through the inner revelation; it is to learn God's plan and to realize this Divine Purpose within himself.

In order to fulfill his destiny, man must know God as the Omnipresent One, whose nature is goodness, love, life and power. He must come into the realization of his oneness with the Father; he must know that he is destined to become the companion of the Infinite; he must attain unto the measure of the stature of Christ.

God's will must be God-like. We cannot conceive of God's willing for us sickness, or sorrow, weakness or sin. We have come to know that these inharmonies are the result of man's ignorance. As he becomes enlightened by Truth, they will disappear.

God wills for us only Life, Health, Goodness, Love and Power. He wills for us to be wise in our day's decisions. He wills for us to be loving, kind, un-critical, fearless, trustful, joyful. He wills for us to practice integrity in every relationship. He wills for us to maintain true humanity, to say with Jesus and Paul, "I of myself do nothing, the Father in me doeth the works."

The one who understands God's will in this way and tries steadfastly to fulfill it finds himself gradually freed from human delusions, from bondage to race hypnotism. Self-centered thought (selfishness) goes. He forgives perfectly. He serves efficiently.

From his earnest endeavor comes clear vision. He is led definitely not only to understand the great principles of right living, but also to know God's intent for him. He knows whether God wishes him to go forth or to be still, to give or to withhold, to cherish or to lose.

Such is the life of power. This is the greatest human achievement, this knowing the God-will and fulfilling the Divine Purpose.

Let me make a suggestion to all those who earnestly desire this Great Achievement: Since Jesus is the one who has attained beyond all others, let us study his life, not merely to get the historical setting or to be able to picture his personality and environment, but in order to lay hold of the knowledge that was his, the principles that actuated him, the motives that impelled him, the love that radiated through him.

To follow Jesus does not mean to repeat his outward experiences in one's own living, but it means to lay hold of Life as he did. It means coming to understand God, man and world processes as he understood them. It means living the Christ-life

here and now. It means bringing to mankind the message that releases from sin, sickness, death.

Jesus was conscious of God; so must we be. Jesus knew his own relation to God, "I and my Father are one"; so must we know our oneness with the Father. Jesus so lived, so loved, that his very presence was a healing power; and so must we live and love if we, like Jesus, are to bear witness unto the Truth and thus attain the Greatest Achievement.—(Republished by request from "Daily Studies," August, 1916.)

"He That Hath An Ear"

ELLA WHEELER WILCOX

He that hath an ear, let him hear what the Spirit saith unto the Churches.—St. John.

The Spirit saith unto the Churches:

"Ere ever the Churches began,
I lived in the center of Being
The life of the Purpose and Plan;
I flowed from the mind of the Maker
Through nature to man.

"I sleep in the glow of the jewel;
I wake in the sap of the tree;
I stir in the beast of the forest;
I reason in man, and am free
To turn on the path of Ascension
To the God yet to be.

"I was, and I am, and I will be.
I live in each Church and in each faith,
But yield to no bond and no fetter;
I animate all with my breath.
I speak through the voice of the living,
And I speak after death."

The Spirit saith unto the Churches:
"The dead are not gone; they are near,
And my voice, when I will it, speaks through them,
Speaks through them in messages clear.
And he that has ears in the Silence
May listen and hear."

The Spirit saith unto the Churches:
"So many the feet that have trod
The road leading up into knowledge,
The steep, narrow path has grown broad.
And the curtain held down by old dogmas
Is lifted by God."

HELPFULNESS

"Did you know you were brave? Did you know you were strong?
Did you know there was one leaning hard?
Did you know that I waited and listened and prayed
And was cheered by your simplest word?
Did you know that I longed for the smile on your face—
For the sound of your voice ringing true?
Did you know I grew stronger and better because I had merely touched shoulders with you?"

SAMUEL. (I SAMUEL, 1-29)

AGNES M. LAWSON

AFTER the death of Joshua, the twelve tribes of Israel settled each on his own portion of the land. The wandering nomadic tribes now had a country, and the elements of national unity in their common acknowledgment of Jehovah as their God and Moses as their lawgiver. Otherwise they were scattered, and each still had his own borders to fortify for the Canaanites were far from conquered.

At this period of Hebrew history we have an Anarchial form of government. Anarchy (self government) is supposed to be the antipode of Socialism. In fact Anarchy must precede Socialism. I am using these terms in their original meaning, not in the party significance given them in modern politics. Until the individual is self governing, he can by no means affiliate under a social form of government. Socialism, which is unity in government, the welfare of the whole, the ideal that all must conform to, can result only from the aggregation of self governing units, each voluntarily giving up selfish purposes for the good of the whole. We cannot give up self until we possess it, therefore a period of anarchy is absolutely essential in both individual and national growth. In this period of Hebrew history there is no central government. "Every man did that which was right in his own eyes."

Do we not find this true in our individual growth? After the restraints of childhood, it matters not how lovingly administered, there is a period of anarchy in the life of every boy and girl, which we find most unmanageable. The youth must find his own central self. This is so apparent that our psychologists say, "There never was a child who did not at some time wish its parents dead." It is indeed the wise parent who knows this fact and gives to his child that period in which he must find himself untrammelled, and the child may voluntarily come to him for advice without being either ridiculed or coerced.

The nation is but the aggregation of the individual and passes through the same phases. Russia and Mexico are both in this period today. Should we not understand by now and be both tolerant and patient, until these nations find themselves? Judges is this period of Hebrew history. When men came in conflict with each other their disputes were carried before a judge. These "judges" imply to us something quite different from what they implied to the Hebrew. Disputes were settled by the elders of the tribe of the village or town. At this period there were no appointed heads of government, but natural ability, fairness and spiritual power drew its own clientele, and these people were called judges. This period lasted for about two hundred years. The last and greatest of the judges is Samuel who found the nation a loosely knit body of tribes, but left it a united people with national aspirations and power.

Samuel (asked of God) receives his name because he is the answer to his mother's prayer. Hannah

consecrated her child to the Lord all the days of his life before he was born, and in the fulness of her heart at his birth burst into lyric thanksgiving:

"Mine heart exulteth in the Lord,
Mine horn is exalted in the Lord.
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation."

Eli is judge at this time, and Shiloh is the center of national worship. Here the ark of the covenant rests, and to this temple presided over by Eli, the little Samuel is brought by his grateful mother. "And the child Samuel ministered unto the Lord before Eli, and the word of the Lord was precious in those days; there was no open vision."

There can be but one reason for this: no one was at this time able to see the Vision. Eli in his indulgence of his sons, a sin against God, his sons, and society, could not see it. The penalty for sin is spiritual blindness. The Vision never fails, it always abides, but, alas, those who have the eyes that see, the ears that hear, are always the few, never the many.

Samuel's birthright is the Open Vision. It is woman indeed who must crush the head of the serpent (materiality) as she carries the unborn generations. Did woman but know the formative power of her own consciousness, each child would be born into the world with Samuel's gift; and humanity would walk freely on the King's Highway of creative power, spiritual unity, and the joy that no man can take away from them.

It is a touching and beautiful account that we read in first Samuel; of the little lad girded in the linen ephod, serving in the temple with the old Eli. Samuel and Eli had both "laid down to sleep, in the temple of the Lord, where the ark of God was; then the Lord called Samuel; and he said, Here am I. And he ran unto Eli, and said, Here am I; for thou callest me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou callest me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou callest me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth."

So the Lord speaks to Samuel, and Samuel tells Eli every whit; and Eli, recognizing his sin and the justness of his doom, submissively says: "It is the Lord, let him do what seemeth good." But Samuel's secret is the key to every great life. "And Samuel grew and the Lord was with him, and did let none of his words fall to the ground."

We meet at this period an enemy that the nation was long in conquering, the Philistines. These people, unlike the rest of the Canaanites, were not Semites, and had a strong political organization.

Samuel is not a man of war as was Joshua, nor a lawgiver as was Moses; but he "was a friend of man, and he dwelt by the side of the road." The people come to him in their trouble, and he prays for them. He has "the hearing ear, and the seeing eye," and they are always at the service of his fellow-man. He is a natural unifier and peacemaker and forms such a strong national organization, that while the Philistines are not conquered, they come no more to the border of Israel all the days of Samuel.

Samuel grows old in the service, and his sons walk not in his ways, so the nation comes to the conviction that centralization of government means national strength. They demand that Samuel appoint a king over them. He who had harmonized the scattered tribes and had become a recognized national leader is the one who made the monarchy possible, and he must find and anoint the king. He is much displeased at this demand. Was not Jehovah their king? And was not the national government a theocracy under this invisible king? Samuel is not a terrorist as many of the doom prophets were, but he shrewdly tells them what will occur if they insist on a monarchy.

And he said, "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint them unto him as captains of thousands, and captains of fifties; and he will set some to plow the ground, and to reap the harvests, and to make instruments for war, and to make instruments for his chariots. And he will take your daughters to be confectionaries, and to be cooks and to be bakers. And he will take your fields and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take your menservants, and your maidservants, and the tenth of your seed, and of your vineyards, and give to his officers and to his servants. He will take your sons and your daughters and put them to work. He will take a tenth of your flocks and ye shall be servants. And ye shall cry out in that day because of your king which ye have chosen you; and the Lord will not answer you in that day."

It all fell on ears that could not listen to reason, they wished to be as other nations and have "a king to rule over us." Samuel gives way to the popular demand, and anoints first king of Israel Saul, "A young man and goodly; and there was not among the children of Israel a goodlier person than he." Over against the monarchy, however, stood the restraining bands, or schools of the prophets. They are the antidote for the king. The Hebrew word for "prophet" means to "announce" or to "forthtell." Their message was always Jehovah's commands to the people. Thus they became the heralds at once of patriotism, national unity and religion. Samuel was neither prophet nor judge in the technical sense; but he organized prophetic bands, and this organization lasted until the time of Elijah and Elisha.

The true prophet had a peculiar place in the nation. He was the national conscience, and the kings

feared him as man fears that Something that invariably appears with the pointing finger of accusation, when he has been guilty of selfishness, sensuality, or oppression. The prophet stood between the people and the king, for the rights of Jehovah's people. The idea of a theocracy was never lost to the Hebrews, and the national king was only a vice-regent of the righteous Jehovah, and the prophet reminded the kings of this, to their great discomfiture.

Thus Samuel unwillingly becomes a king-maker, but as he is above all things a prophet, the Rise of the Prophetic Order at the same time as the monarchy, is the natural consequence of this insight. "An institution is the lengthened shadow of a man's consciousness," and this Prophetic Order, lasting for centuries, has given to the human race a great literature, whose influence on the character of the human family it is impossible to compute.

Samuel with the establishment of the monarchy, at the installation of Saul as king would fain retire; and here in the presence of all Israel said: "Behold, I have hearkened to your voice in all that ye said unto me, and have made a king over you; I am old and grayheaded; and, behold, my sons are with you; and I have walked before you from my youth unto this day. Here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes withal? and I will restore it to you." And they said: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." And Samuel said: "The Lord is witness this day, that ye have not found aught in my hand." And they said: "He is witness."

A great seer cannot retire, he is a light that cannot be hid under a bushel. Saul walks not after the ways of the Lord, and Samuel is appointed to find a king after Jehovah's own heart. So he finds and anoints a shepherd lad, who was "ruddy, and withal of a beautiful countenance, and goodly to look upon." This choice of Samuel marks the zenith of the national power, but from his other Order, is founded that which supplants the Son of Man by the Son of God.

Samuel goes the way of all flesh, but the Spirit of a prophet can never die. Undoubtedly the greatest gifts of God to the children of men are its seers. To these we owe that power which separates man from the brute and makes him akin to the angels. These great supermen stand out in history as beacon lights, nor can their light ever fail, for it has entered the consciousness of the race and makes it what it is.

Woven into the fabric of our being is Samuel, with his incorruptible honesty, his clear vision, his large, tolerant charity, that like unto God lets us make our own mistakes, and then correct them. How otherwise can we come into his vision of the invisible Theocracy, where we need no visible ruler, and no man can say to us: "Knowest thou God, for all shall know Him."

Man is always greater than any circumstance or condition will be but hold fast to his own God-given Mind.—*Agnes M. Lawson.*

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

The Weapons of Our Warfare

ON Sunday, June 29th, Miss Brooks made an appeal to those members of her congregation who believe that the covenant of the League of Nations should be ratified by the United States Senate, suggesting that they register their belief by writing to their senators at once, urging them to vote in favor of it without amendments that might weaken its powers in relation to the good of the whole.

This suggestion seems worth while passing on to the larger reading family of "The Weekly." We think that most Divine Scientists believe in the League and that those who do not, base their adverse opinion on reasons which are entirely valid from their point of view. We do not try to influence them, but merely to suggest that if minds are made up, for or against the League, that decision should be recorded in the only channel in which it can do good at the present time, that contained within the letter-files of those of us who have the last voice on the subject, our Senators. A nationwide vote may be taken to assist them before the subject is finally settled. However as that may be, let those of us who take our national responsibilities seriously, do what lies in our power, now, before it is too late.

As citizens, most of us are accustomed to a certain carelessness on these wider issues of world politics. We may pay our taxes regularly, we may go to the polls to record our vote, we may take a proper interest in the things that concern us individually, but do we not leave many vital decisions to a small judicial and legislative class and then feel inclined to grumble when things go against our expressed wishes? We call this representative government. Is it?

We fail to encourage those who represent us, we fail to criticize them in time to do any good, we fail to commend them. Is the Government of the United States ruling a nation of drones or sluggards, or merely a mass of indifferents, when action is called for?

This great United States is our country, Friends, and we are responsible for it. Shall our mighty American eagle fold his wings, having once lifted them in flight, to succor the weak across the seas? Shall Columbia sheathe her sword, having lifted it to pierce the armor of pride and hypocrisy? Is it not "the sword of the Spirit" of which Paul writes in

Ephesians, which is the word of God? I do not speak of the literal sword, but of that will to take upon itself the burdens of the world with generosity and forward-looking vision, which sees "all as one, and one as all." Are we no longer to be the Big Brother of those little nations who count on us to keep the balance between their ambition and their weakness? Surely, any sacrifice which we might make to that end would be worth while. The articles on the Covenant which have been appearing in the daily papers have come from the liberal leaders of thought in every nation in the world, and one and all they implore us to ratify. They are cast down in darkest anxiety by our playing politics at such a time, they cannot understand our sudden about-face on one of the greatest problems of the age. Venizelos has written one of the most striking appeals, Dr. Wang of China another, for he realizes that our confidence in the future is all the weak nations have in which to place their confidence. Even the Germans, out of fashion as it is to try and understand them, yet know that in their appeal to federated authority lies their only hope for fair treatment in the future, and like other people, they can only be converted to a new ideal through fair treatment.

"The League may become the instrument for the brow-beating of the Entente's enemies," say its opponents. "Shall we underwrite the Big-Stick of our allies in dealing with world-politics, whether or not we believe in their ideas?"

Shall we not oppose strong-handed ideas in the future from within the Charmed Circle rather than from without? That is why one who believes in the League as a whole, opposes the amendment favoring the Monroe Doctrine and the others that weaken our active interest by making us half partners, associates, rather than full, responsible members of the League, deciding and acting on decisions as the others do, under exactly the same conditions. Why shouldn't they lend us their judgment in regard to Mexico, as we lend them ours in regard to Armenia? Both are entirely reasonable, as operative lines of future action.

Every loyal American would cry out against assuming our old role, every loyal American would be ashamed of that exclusive prosperity which failed to include others. Divine Scientists do not need to be reminded that the voluntary effort of our thought placed upon the thing that needs strengthening, is the chief weapon with which we combat the indifference of a prosperous world, and that thought, to be carried to a logical conclusion, must be acted upon in visible expression. Therefore, let us not drop the bone for the shadow, the substance for the passing opinion, the future of the world for the temporary political situation.

The honorable gentlemen in Washington live by politics. Private citizens make politics serve them, for unless government carries out the ends for which it was created, it fails to serve either God or Man.

"For though we walk in the flesh we do not war after the flesh. For the weapons of our warfare are not carnal but mighty through God."

Bring your "weapons" to bear in the present situation.

—June B. Benedict.

Primary Training Lessons in Divine Science

Outline for a Short Course of Eight Lessons

JUNE B. BENEDICT

- I. What is Divine Science?
- II. Basis of Truth of Being.
- III. The Law of Expression.
- IV. Thought Training.
- V. The Process of Law.
- VI. The Use of This Knowledge in Everyday Life.
- VII. The Use of This Knowledge in Emergencies.
- VIII. The Perfected Consciousness.

INTRODUCTION

These lessons are a brief commentary on Divine Science, based primarily on the official text-book, Mrs. James' "Truth and Health," which has proved itself to be our most complete exposition for primary work and is followed in inspiration by the questions which are answered from the references of Truth and Health. The Analysis, on the other hand, is original, being a personal idea of the fundamental teaching which can be grasped in a syllogism, and the Statements quoted are for discussion. It is needless to say that my thought is for a democratically organized class, whose members will work out for themselves many of the developed phases of the subject. The lessons may perhaps be followed most satisfactorily by Student-Groups whose leaders are already cognizant of Divine Science teachings, but it may be followed alone, if such is the desire or necessity of the student. In that case, I would suggest the use of a note-book, answers to the questions to be written in after a full week of daily study for each lesson. I will be glad to examine the note-books at the end of the course if they are sent to the Colorado College of Divine Science with the full name and address of the Student. In returning them I shall make comments or suggestions as seems best, in each individual case.

The lessons barely touch some of the aspects of Divine Science, but are complete in themselves, giving less attention to the healing aspect of the work than to its fundamentals. "Daily Studies in Divine Science" will be found a useful adjunct in connection with these lessons.

LESSON I

Primary Training Class

Topic: "What is Divine Science?"

Other foundation can no man lay than is laid which is Jesus Christ.

Analysis:

Divine Science is:

1. Exact knowledge with a changeless basis.
2. Truth ascertained and duly arranged.
3. The Truth that Jesus preached and practiced to its logical conclusion.
4. A systematic study and practice of the Omnipresence of God.

Three traits necessary to a student:

1. Openness of Mind—Independence of the past and of others.

2. Systematic Study—Concentration, Patience, Decision.

3. Practice of what we know as we learn.

The system proves itself. Failures fall short of it. **Statements:**

Divine Science teaches us not to depend on others for vicarious sacrifice or assistance, but to know ourselves and what each one of us is capable of understanding and using for himself and for others (see Truth and Health, page 358).

"In Truth there is no failure, for all Truth is now fulfilled. All Things are ours. All Things await our recognition and acceptance. This is Law."—Truth and Health.

"Ye shall seek for me and find me when ye search for me with all your heart." Jer. 29:13.

"There is nothing covered that shall not be revealed." Luke 12:13.

"For the promise is unto you and your children." Acts 2:39.

Read pages 376, 377.

Development of Theme in Teaching (given by questions, references, and skeleton answers, to suggest further discussion).

1. What place does Science hold in the Life of the Spirit? Top of page 172, 174, 379.

2. Can there be Absolute Truth? Bottom of page 44, bottom of page 46, 47, 48.

3. What is our method of ascertaining it? Bottom of pages 60-63.

4. Does Proof show itself in the spiritual world as well as in the so-called material world? Pages 72-76, 168.

5. Is there any difference between the two worlds? Pages 75-76.

Are visible and invisible, seen and unseen, the only differences?

Is the fault in our vision or in the Law? Pages 124, 125-7.

Have some of us in the past been able to see further than others of us?

What does the Bible say on this point? Was Jesus the only one to live conscious of the Unseen? What examples in the Old Testament of so-called miracles performed by Jesus? Read pages 125-127 in Selected Bible Readings, also pages 121-124 in same.

II. What is a miracle? "An event contrary to the established course of things."—Webster. Bottom of pages 16-20. (Law perfected.) Bottom of page 262.

Discussion of things in the past considered marvels or miracles, now understood to be of common occurrence. Has man anything to do with Miracles in the sense of perfected laws? (He has the opportunity of finding the combination—the readjustment of life, ideas, to law.)

In what did Jesus' power and the power of others in performing miracles depend? Page 234, bottom of pages 234, 239, 240. Have we ignored it because the

Old Teaching of Jesus as the Only Son of God, made us think it sacrilege, or were we afraid to take up the burden of consciousness with its supreme responsibilities? John, chapter 15. Pages 238, 288, 289.

III. Is healing the most important part of Jesus' teaching? Page 246. Bottom of pages 249-253.

Is it the most important part of Divine Science? Not unless we accept all change in belief as healing. What is healing? (Growing perception of ourselves in Truth.) What is Wholeness? Recognition that we are created perfect. Gen. 1, 27. What is the State of every man? Bottom of page 375. What are Statements? Absolute Truths.

Advance Work.

Read Chapters I and II in the text-book, "Truth and Health."

SIGNS THAT FOLLOW

Divine Science is the greatest thing in the world—and I am only at "a" in the alphabet.—A. M. G.

* * *

A number of years ago my dear sister, according to the world thought, "lost her mind." She was taken to a private sanatorium, in which she remained almost two years.

After she had returned to her loved ones it so happened that I went to visit her. I had studied a little in Divine Science and I told her of the wonderful Truth that would make her free. She was much interested and we studied and prayed together. Sister said she felt certain that the strong medicine they gave her had helped to keep her in the sanatorium so long.

A number of years after this recovery she had another attack. I had one of the practitioners help me and we were faithful in declaring the Truth for her.

She refused to take medicine at this time. The doctor did not know that we were treating her and he could not understand why she was so quiet at night, when always before they had been obliged to give her a quieting powder.

She recovered in a much shorter time than she had done before. However, the physician told her husband that she was likely to have a return of the trouble a little later and it would doubtless then prove very serious. Of course the family expected this time with fear and sure enough it came as predicted and the dear one was taken again to the sanatorium. Things looked very serious for a time, but we were steadily knowing the Truth for her. I sent her statements to hold to, such as "My mind is the God-Mind, it is perfect," and "There is but One Presence and One Power, and that is filling me now."

Having studied somewhat along these lines, she understood enough to know that Divine Love would heal her. In three months she returned home, having this time made a remarkably quick recovery, to the great joy of her family.

I believe with all my heart in the Power of the Spirit. Every day we are proving this wonderful power.

A FAITHFUL WORKER IN TRUTH.

The COLORADO COLLEGE of DIVINE SCIENCE

Incorporated, 1898, Under the Laws of the
State of Colorado

730 East Seventeenth Avenue, Denver, Colo.

From Articles of Incorporation and By-Laws:—

The objects for which said College is incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

Ministers shall be ordained by such appropriate ceremonies as may, by usage or custom, be adopted or prescribed.

Classes: Primary-Training (which consists of the teaching and application of the fundamentals), price \$15.00.

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